RELIGION SCIENCE

The Columbian Star.

.....................The Warrior's name,
Though pealed and chimed on all the tongues of fame,
Sounds less harmonious to the grateful mind,
Than his who fashions and improves mankind.. COLUMBIAD.

[...I.] WASHINGTON CITY, SATURDAY MORNING, OCTOBER 25, 1822. [No. 39.

COLUMBIAN STAR,
...ISHED EVERY SATURDAY,
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...ESCRIPTIVE.

...DEAF AND DUMB.

...ing interesting account of the ...n Asylum for the Deaf and ...n Hartford, (Con.) is extract- ... the journal of an intelligent ... in New England, published ...terary and Evangelical Maga-

...most interesting object ...e found at Hartford is, the ... *Asylum for the instruc-* ...*he Deaf and Dumb.* It is ...brick building, standing ...utiful eminence, and ...v well fitted for its pur- ...his institution, under the ...he *Connecticut Asylum,* ...ed in the year 1817. In ...nce of the patronage ex- ... it by Congress, and per- ... other reasons, the style ...stitution has been chang- ... *Rev. Thomas H. Gal-* ...s been principal, from ...ation. He is ably assist- ...arduous labours by Mr. ...Clerc, a *Deaf-mute* from ...l of the celebrated Abbe ...nd three or four others. ...eral superintendence of ...s, when out of school, is ...d to the Rev. Samuel ... and his lady, than whom ...etter qualified for the of- ... scarcely be found. There ... seventy pupils now in ...m, in various stages of a ... education.

...anches of knowledge are ... that are taught in other ...s Reading, Writing, A- ... Grammar, Geography, ... and the progress of the ... considering all that they ...arn, may be regarded as ... that of any others: for ... to school after they have ... a very considerable ex- ... native tongue; but *Deaf-* ...ve to learn language and

...anner in which instruc- ...forded in this institution, ...be explained by an offi- ...ment. With this view I ...he following extract from ... Report of the Directors ...stitution.

...fferent modes of communica- ...ployed in conducting the busi- ...ruction. The *first,* on which ...t are founded, and without ...y attempt to teach the deaf ... would be utterly vain and ... the natural language of signs, ... employed by the deaf and ... their intercourse with their ... each other, singularly adapt- ...r necessities, and so signifi- ...opious in its various expres- ... it furnishes them with a me- ...nversation on all common to- ...ry moment that they meet, ... before, entire strangers to ..., and it is even used by them- ... vast variety of instances, to ... invisible operations of their ... emotions of their hearts.

...*cond* mode of communication ...e natural language of signs, ... certain peculiarities of dia- ... have grown out of the vari- ...stances of life under which ...ndividuals have been placed, ... one general standard, and ...d and enlarged by the admi- ...us of the Abbe de L'Epee, ...till more ingenious improve- ...his venerable successor, the ...rd, so as to accommodate it to ...re and idioms of written lan- ... thus to render it in itself a ...s, complete, and copious me- ...ought, bearing so strong an ...he Chinese language of hiero- ...ymbols, that what the pro- ... Morrison, in the preface to ...aborate dictionary of the lan- ...hat singular people, says of ...ay with exact truth be applied to the other. "To convey ideas to the mind by the eye, the Chinese language answers all the purposes of a written medium, as well as the alphabetic system of the west, and perhaps in some respects better. As sight is quicker than hearing, so ideas reaching the mind by the eye, are quicker, more striking and vivid, than those which reach the mind by the slow progress of sound. The character forms a picture, which really is, or by early associations is considered beautiful and impressive. The Chinese fine writing darts upon the mind with a vivid flash, a force and a beauty of which alphabetic language is incapable. Chinese writing is also more permanent than the alphabetic system, which is ever varying its spelling with the continually changing pronunciation of the living voice. Perhaps the Chinese written language has contributed in some degree to the unity of the Chinese nation." All this, without exaggeration, is equally true of the language of the deaf and dumb when reduced to a regular system, so that it differs from the Chinese language, only, or principally, in this respect, that the latter forms its symbols with a pencil, while the other portrays them by gesture, the attitudes of the body, and the variations of the countenance.

'The *third* mode of communication, is by means of the manual alphabet, by which the different letters of our English language are distinctly formed by one hand.—This enables the deaf and dumb, after they have been taught the meaning and use of words, to converse with their friends with all the precision and accuracy of written language, and with four times the rapidity with which ideas can be expressed by writing. A person of common understanding can very soon learn this alphabet, and it affords to all who will bestow the trifling pains which are necessary to acquire it, a ready, easy, sure, and expeditious mode of conversing on all subjects with the deaf and dumb.

'The *fourth* mode of communication is by means of writing This is habitually employed in the school rooms, and by it the pupils are taught the correct orthography of our language, to correspond by letters with their friends, and to derive from books the vast treasures of knowledge which they contain.'

It has been objected to this method, that no attempt is made to teach Deaf-mutes to speak. I cannot say that I have examined this subject so fully as to undertake to decide between the comparative value of the system adopted by Braidwood, Dr. Watson and others, and that matured by Sicard. It is reasonable, however, to hear what the Directors say on this subject.

'*Articulation* is not taught. It would require more time than the present occasion furnishes, to state the reasons which have induced the principal of the Asylum and his associates not to waste their labour and that of their pupils upon this comparatively useless branch of the education of the deaf and dumb. In no case is it the source of any original knowledge to the mind of the pupil.—In few cases does it succeed so as to answer any valuable end. But its real value may well be estimated from the opinions of one of the most distinguished philosophers of the age, who for many years resided in Edinburgh, where Mr. Braidwood, perhaps the most accomplished teacher of articulation to the deaf and dumb which the world ever saw, lived and kept his school. The mere mention of the name of Dugald Stewart, is sufficient to give force to any sentiments which so profound an observer of the human mind may have expressed on this interesting subject. In his account of James Mitchell, a boy born blind and deaf, published in the transactions of the Royal Society of Edinburg, part first of vol. vii. page 39, he says,—"But Sicard's aim was of a different, and of a higher nature; not to astonish the vulgar by the sudden conversion of a dumb child into a speaking *automaton;* but, by affording scope to those means which nature herself has provided for the gradual evolution of our intellectual powers, to convert his pupil into a rational and moral being." And again, page 46. "I have been led to insist at some length on the philosophical merits of Sicard's plan of instruction for the dumb, not only because his fundamental principles admit of an obvious application (mutatis mutandis) to the case of Mitchell, but because his book does not seem to have attracted so much notice in this country as might have been expected, among those who have devoted themselves to the same profession. Of this no stronger proof can be produced, than the stress which has been laid, by most of our teachers, on the power of articulation, which can rarely, if ever, repay to a person born deaf, the time and pains necessary for the acquisition. This error was, no doubt, owing, in the first instance, to a very natural, though very gross mistake, which confounds the gift of speech with the gift of reason; but I believe it has been prolonged and confirmed in England, not a little, by the common union of this branch of *trade* with the more lucrative one, of professing to cure organical impediments. To teach the dumb to speak, besides, (although, in fact, entitled to rank only a little higher than the art of training starlings and parrots,) will always appear to the multitude a far more wonderful feat of ingenuity, than to unfold silently the latent capacities of the understanding; an effect which is not, like the other, palpable to sense, and of which but a few are able, either to ascertain the existence, or to appreciate the value.—It is not surprising, therefore, that even those teachers, who are perfectly aware of the truth of what I have now stated, should persevere in the difficult, but comparatively useless attempt, of imparting to their pupils that species of accomplishment which is to furnish the only scale upon which the success of their labours is ever likely to be measured by the public."

'Abandoning, then, the comparatively useless attempt to teach their pupils articulation, the instructors in the Asylum, have laboured rather to convey important intellectual and religious knowledge to their minds by means of the four modes of communication which have been already mentioned. With what success these labours have been crowned can be best appreciated by those who have had an opportunity of witnessing the very satisfactory progress of the pupils; by the inspection of their own original composition; and from the testimony of their parents and friends, who, it is confidently believed, have in all cases expressed the most unqualified approbation of the attainments which they have made in a comparatively short space of time."

The subject of *natural signs* presents some topics of very curious and interesting speculation. There lives, or has lived, a very respectable Deaf-mute in the county of Cumberland, Va. named Philip Flippen, an inquisitive and communicative man, but who, never having enjoyed the benefit of education, has no means whatsoever of communicating his ideas, but that of natural signs. It has been my fortune frequently to see this man, and observe his manner.—When at Hartford, I was so struck with the resemblance between the signs employed by him and those in constant use by the Deaf-mutes there, that I could not but mention it. This led to a very interesting conversation, in which the following facts were adduced to support the opinion that Deaf-mutes, throughout the world, adopt fundamentally the same signs to express their ideas.

Thomas Hopoo, while a member of the Foreign Mission School at Cornwall, visited Hartford. The Principal of the institution, having observed that savages, whose language is very poor and imperfect, make up its deficiencies by signs, and supposing that Thomas would of course be acquainted in some degree with the language of signs, requested him, in the way of experiment, to endeavour to converse with his pupils. Thomas complied, and in less than an hour they became quite familiar. As a proof that they understood each other perfectly, I was told that Thomas undertook to describe the idolatrous rites and wretched superstitions of his countrymen.—The Deaf-mutes looked on with intense interest, and at length a large number burst into tears of compassion for their fellow creatures involved in such deplorable ignorance.

A teacher in the Asylum, visited the Foreign Mission School, and after an hour's intercourse, conversed by signs without difficulty, on any ordinary topic, with the young heathen there.

A gentleman, who had for some time been a teacher in the Asylum, met with the Indians who visited New York last winter, and with very little difficulty conversed with them by the natural signs employed in the Asylum.

The same gentleman, being obliged to take a voyage for his health, on some occasion passed over from Gibraltar to the opposite coast of Africa, and there found his knowledge of signs of most important use.

The Principal of the Asylum, supposing that the knowledge of natural signs might greatly facilitate intercourse between the missionaries and the heathen to whom they are sent, proposed to Mr. Bingham, missionary to the Sandwich Islands, to examine this subject. Mr. B. found an admirable opportunity for the proposed investigation in a Deaf-mut aemong the Sandwich Islanders. With him, for some time, he had frequent intercourse, and states under his own hand, that the signs employed by that *Deaf-mute Sandwich Islander, were substantially the same with those employed by teachers and pupils in the American Asylum.*

And finally, it is perfectly known by all the teachers in the institution, that a new scholar, from whatever part of the country he may be brought, finds no difficulty in communicating, on his arrival, with those who have been at the institution before him.

These particulars go to support the fact that there is a language of signs common to Deaf-mutes throughout the world. Now this natural language is taken by the instructor as the foundation of his whole system; by applying to it all his knowledge of nature, he enlarges it, and renders it more definite and precise. Thus furnished he takes the Deaf-mute, and by a mode of communication as certain and definite as articulate language, he instructs him in all that is learned in the ordinary way.—Two Deaf-mutes thus taught can converse together on ordinary topics with as much facility, as they who can speak and hear. Indeed, with the exception of what relates to the sense of hearing, of which they are destitute, their conversation takes as wide a range as that of other children, and they enjoy it as highly.

It was truly delightful to witness their lively intercourse with each other, their tricks and jokes, and glee, their frequent arch smiles, and occasional hearty, side shaking laughter. Indeed, I never saw a happier school. Through the politeness of the superintendent, I was permitted to go into the large room, where the girls during a part of every day are instructed in sewing, knitting, and other branches of household industry. Their fingers and arms while at work are exceedingly nimble, and their motions very rapid. But it is very amusing to observe their disposition to talk—every moment one might observe first one and then another drop her work into her lap, for the purpose of saying something by signs to her companion—it was generally some good natured joke, which created a laugh, and called forth a reply—often four or five would converse at once; and sometimes the spirit of talking would be called up in such a way, that all would let go their work at once, and one might see a most wonderful movement of heads, fingers, and arms tossing in every direction.

MISSIONARY.

FROM THE LONDON BAPTIST MAGAZINE.

BURMAN BAPTIST MISSION.

At a General Meeting of the English Baptist Missionary Society in London, Joseph Butterworth, Esq. Member of Parliament, observed, that it afforded him peculiar pleasure to be present on this occasion. He was allied to the Baptist denomination not only by birth, but, in part, by education and long friendship; and felt very sincere satisfaction in addressing their Missionary Society in a Methodist chapel.

After some remarks upon the pleasing success which had attended Missionary exertions among all denominations of Christians, he proceeded to mention, that respecting one interesting scene of labour, which had been slightly touched on in the Report, he could add some further particulars which had recently come to his knowledge. He referred to the Burman empire, and his information was derived from Mrs. Judson, whom he had lately the pleasure of receiving under his roof, and whose visit reminded him of the apostolic admonition, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." To the circumstances of the Burman Mission, the motto of his excellent friend, Mr. Phillips, was very appropriate, "Have faith in God." Had it not been for that faith, Mr. and Mrs. Judson must have failed. They proceeded at first from America to Bengal; but not being permitted to remain in a missionary capacity there, had, though with great reluctance, yielded to the peremptory mandate which required them to leave the country, and had arrived at Madras on their way back to the United States. Here they found a ship going to Rangoon, in which they determined to take their passage, though strangers to the language, and the country whither they were going. Mrs. Judson was extremely ill, and soon after their embarkation, her only female servant dropped down dead on the deck, leaving her without any female companion whatever. They had to pass a certain island, the inhabitants of which were reported to be cannibals; and the only method by which they could avoid falling into their hands, was to sail through a narrow passage between some dangerous rocks, to attempt which was a most perilous enterprise. They committed themselves to God; and He carried them through the channel in safety. It is remarkable that Mrs. Judson, who was so ill before, recovered her health in some measure, though, when she arrived at Rangoon, she could not walk, and was carried on shore.—Their difficulties were great, and of a peculiar nature; but they had a strong faith in God, and were determined to die rather than give up their object. They attempted to learn the language, by touching the articles around them, and writing down the names in English, as they sounded in the Burman language. They got as many words as possible; they went out in the morning, and at night ascertained which had learned by heart the greatest number of words, and knew most of the language. They proceeded in this manner till, at length, Mr. Judson began to print a few tracts, giving an outline of the Christian religion. Afterwards he commenced the translation of St. Matthew's Gospel. Six years he laboured in this way before there appeared any fruit of his labours; but at length they had reason to believe one was religiously affected, and he came frequently to the Mission house. That individual lived far up the country, and determined to come down to Rangoon to see the extraordinary man who had written the extraordinary tract that he had seen. He had studied the religion of Budh; he had conversed with Hindoos: he had gone among the Mahometans; but gained no satisfaction; and his tract directed him to Mr. Judson. He attended him three weeks without interruption, inquiring the way of salvation; and at length he came and made a low bow to Mr. Judson, thereby acknowledging that he was superior in wisdom to himself; a mark of respect which he had never paid to any individual before. He was under deep conviction of sin; he felt humbled as a little child, sitting at his master's feet, and he listened to the words of salvation. He is now diligently employed in studying the scriptures, and preparing to be useful as an instructor of his countrymen. In that country, when any one renounces his religion, he forfeits his life to the laws. When this convert was reminded of this by Mr. Judson, he said that if his life should be forfeited, he was willing to die!

[Mr. Butterworth then read some accounts respecting another individual, a poor fisherman, who has been recently converted, but our limits will not allow of their insertion.]

Towards the close of his interesting speech, Mr. Butterworth referred, with great approbation, to the schools in Bengal. Several thousand children were educated in the neighbourhood of Calcutta, the great majority of whom were taught not merely to read, but they were instructed in arithmetic, geography, and other branches of useful learning, at about seven shillings per child per annum.—From this source he hoped a number of converts would be made to Christianity. Their superstitious errors would be exploded, and their minds imperceptibly prepared to receive the truths of the gospel.

He would only mention further, that the Burman empire contained fourteen millions of people, and Mr. and Mrs. Judson had been the only Christian missionaries in that important part of the globe. The character of the Burmans is very superior; they are not so cunning, deceptive, and artful as the Hindoos in general; but they are very cruel and despotic. If God should bless the labours of the Missionaries, they will be admirably adapted to convey the knowledge of salvation to surrounding nations.

Mr. Butterworth went on to state, that in Burmah, as in Bengal, the females are not permitted to receive instruction, and that Mrs. Judson had proposed to buy twenty-five girls for the purpose of instructing them in reading, writing, and useful knowledge. It was the universal custom of the country, if a man became insolvent, to sell his wife and children to pay the creditors, and Mr. and Mrs. Judson wished to avail themselves of this circumstance, to bring that number of young females under their personal management. The expense would be about £125, and he (Mr. Butterworth) hoped that the Ladies of the Baptist denomination would not permit this labour to fall into any other hands; but, by raising the sum he had mentioned, introduce the blessings of education among the females of that vast empire.

Mr. Butterworth observed, that the officers of the Society had much arduous and trying business to perform; and he would recommend them never to lose sight of the motto, proposed by the respectable friend who had preceded him, "Have faith in God!"

FROM THE NEW HAMPSHIRE REPERTORY.

BAPTIST MISSION IN BURMAH.

Extract of a letter from one of the American Baptist Missionaries at Rangoon, in the Burman empire, to a friend in Concord, N. H. dated March 22, 1822.

"We still continue without any disturbance from the government of this place. The Siamese war is given up by his Burman Majesty. In fact, the troops have been recalled and disbanded, without having made any attack of a serious nature on that people. The king is not expected (down from Ava) to Rangoon, so that if he be applied to again for toleration, it must be done at Ava. He has once or twice inquired about the "American teachers" in such a manner, as to give the idea that the impressions which he received when they (Judson and Colman) presented their petition, were not correct—thus opening the way a little for another application.—Were the king to utter his fiat against any Burman's embracing the Christian religion, not a Burman would dare to listen to us.—But were the king to allow freedom of conscience, not a country would present stronger invitations to missionaries. Our circumstances are just those which arise from possessing no knowledge what the king will do."

PALESTINE MISSION.

Letters have recently come to hand from Mr. Fisk and Mr. Temple, dated at Malta, in July. They bring the pleasing intelligence, that the Governor had given permission to put the mission press into operation, and to print tracts, &c. in different languages for distribution. Several tracts in Italian and modern Greek were already prepared; and the missionaries were only waiting for types which had been ordered from France.—Mr. Fisk urges a reinforcement of that mission. He probably left Malta in September, on an exploring tour. The pious friends of that mission, in Malta, think they discover a peculiar interposition of Providence in its behalf. Fields of

FROM THE BOSTON PALLADIUM.

Literary sales.—The fir... ...on of SCOTT'S FAMILY BI... ...ublished in England in the ...792, and consisted of 5,000 ...nother edition was publi... ...809, of 2000 copies; ano... ...811 of 2000 copies; ano... ...814 of 3000 copies; the ...dition is stereotyped, ...umber is not known. Th... ...as been published eight ...iz, in Philadelphia, three ...f about 8500 copies; two ...n New-York, about 9000 ...ord, Con. about 4000 ...Boston, two editions of ...ies. The retail price of ...various editions, as comp... ...he biographer of Mr. Scott ...mount to the sum of 199,... ...387,556 dollars! Prob... ...Theological work can be ...ut, which produced by ...uring the Editor's life ...qual sum. A new edition ...work is now in press in ...n six vols. octavo.—

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Dr. Staughton's Add...

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Feb 2—

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General Agenc...

Is removed to 6th Street, ne... Hotel, where persons are respe... vited to call who have any bu... transact in this city, in which ... tance of an Agent may be ... necessary, or can be rendered ...

Such of the purchasers of ... lands as failed to avail themselv... provisions of the Act of Cong... March, 1821, can, through th... this Office, have their relinqu... made, or declarations filed, ... tion be made before the 10... next, conformably to the Ac... April last.

Deeds recorded, and taxe... lands lying in the Illinois, M... Arkansas.

N. B. VAN...
june 8–tf Washi...

PUBLIC NOTI...

THE subscriber having d... ness, and wishing to set... ness of the late firm of J. B. ... mead, and that of his own, re... all those indebted will call ... accounts before the 20th Aug... they will be placed in the han... torney for suit, without resp... sons.

JAMES B. HOL...

N. B. J. B. Holmead's ... D street, next door to Mr. ... worth's.

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Medicines, Dye St...

JOHN DUCKWORTH ha... ceived from New York ... delphia, a fresh supply of D... cines, &c. Also, a general ... Fancy articles, viz.
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Pomade in jars and rolls,
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Dressing and Fine Teeth Co...
Charcoal and Coral Teeth P...
Soda Powders,
Hudson's best Japan Blacking...
Also, Miller's Cough Drop... recommended for Consumpti... &c. &c.
Congress Spring Water, ... ply.
feb. 2—9t.

To Let,

TWO three-story BRICK ... on Greenleaf's Point, adjoini... dence of Commodore Rodg... houses are as pleasantly situ... in this city, commanding ... view of the Potomac, and ... delightful residence for a lar... teel family. Spacious coach... stables are attached to them... the door is a pump of exce... They will be let separately ... and, to a good tenant, the ... very moderate. Inquire at ...
feb. 16—tf.

Ward's View...

FOR SALE, a few copies ... of the History, Literature, a... gy of THE HINDOOS: inclu... nute description of their M... Customs, and translations ... principal Works; in two ... WM. WARD, Missionary at ... the 2d edition, carefully ... greatly improved. Inquire ... Woodward, Bookseller, Phil... the N. E. corner of Market ... treet of said city; or at thi...
feb. 2—tf.

PRINTING
OF EVERY DESCRI...
NEATLY EXECUTED
AT THE COLUMBIAN ...

immediate usefulness are opened, much beyond their expectation.

Bombay.—Mr. Hall and Mr. Garrett write, that they are now printing an edition of the Gospel of Luke, (2,500 copies) which exhausts the stock of paper, which was sent them from this country some years ago. They are in want of increasing funds to print portions of Scripture for distribution, to meet the increasing demand.

SIERRA LEONE.

Regents Town.—About a fourth of the whole population are regular communicants at the Lord's table; they maintain family prayer in their own houses, and are in general, firm and consistent in their Christian profession. Half the population are in the habit of daily attendance, morning and evening, at prayer held in the church; and the great body of the population is constant in their attendance on public worship; the church is constantly crowded. The whole community is orderly and industrious. Beside what was raised by the negroes for their own consumption, they sold to government last year 4050 bushels of cocoa, and 9721 bushels of cassada. Eighty dollars were collected by a "Benefit Society" among them, and distributed to the sick; more than $320 were contributed to the Church Missionary Society.

Gloucester.—Mr. During, stationed here, has been obliged to visit England for his health. His sickness has been the occasion of many heart-searchings among the Negroes under his care; and many tender expressions of their attachment to him. Two backsliders have been reclaimed; several have been admitted to the church, affording striking proofs of the power of God's grace and mercy in bringing the vilest wretches into communion with himself. The mutual love of the converts is very remarkable, when it is considered that in their bewildered and barbarous state they have little or no affection toward their fellow creatures.

Charlotte.—Here also the grace of God has been manifested, through the instrumentality of Mr. Taylor, in the decided conversion of several very hardened creatures. One or two instances we quote; the first of a man and his wife, liberated some years since in the Susoo country:

"Before the grace of God reached their hearts, they were continually quarreling and fighting. The woman came to me one day, with the blood running down her face, and often she had bruises on her body, from fighting with her husband. Now they live peaceably and happily together, and their conversation becometh the Gospel of Christ.

In these people, on account of their great ignorance, where Divine Truth takes effect, there is much simplicity; and their expressions are very plain, but impressive and delightful to hear.

I told the husband that I was writing to his friend in England, after whom he was named; and asked him if he had any thing to say. He replied, "Tell him one poor black boy, who has got his name, tell him how do!"

Mr. Taylor states another case of remarkable change of life:—

A woman (of whom I may say without giving her more than her due, that she was the worst in the town) had been a continual plague to her husband and me; especially to him, by continually running away from him, cursing him, and troubling him in various ways. He is a pious man. I think I may say that he was situated in the midst of Sodom, like Lot of old; for his house, when his wife was there, was a second Sodom. But nothing is too hard for the Lord, who often shows the exceeding riches of his grace towards great offenders. This woman came one evening, mourning under the burden of those sins which she had been committing before with greediness; and saying in heart, though not expressly in words, *What must I do to be saved?* I felt particular pleasure in pointing her to *the Lamb of God which taketh away the sin of the world.*

ENGLISH BAPTIST MISSION IN INDIA.

At the recent meeting of the English Baptist Missionary Society, the Rev. Jabez Bunting remarked:

He had heard, with heart-felt concern, that fourteen of the Translations, those channels by which the waters of life were likely to be conveyed to thousands, and tens of thousands, had been discontinued from the want of funds. This called not only upon the Baptist denomination, but on all Christians, for renewed exertion. It would be a serious evil to the common cause, if translations of the scriptures should continue to meet with obstructions, from the want of pecuniary support. Now was the time to prove the sincerity of their speeches in Bible meetings, of their sermons on the infinite value of God's word, and of their prayers for its universal spread; to show that they were really influenced by principle on those occasions, and that they meant what they said when they so zealously contended that every word of God should be known to every child of man. All Christians should attend to this case, as being one of common interest and obligation.

Their first missionaries had described themselves as going down into a deep well or mine: as engaging in an enterprise full of danger and of difficulty. When they agreed to go down, they addressed a solemn charge to their friends to "hold the ropes at the top." "Your *Fuller*," said Mr. Bunting, "*did* hold the ropes with a mighty hand, as long as he lived. But he is gone to God. Your *Sutcliff* too is gone home. Your venerable *Ryland* yet survives; but alas, we see to day that his hands begin to tremble. His *heart*, I am sure, does not tremble: he has, in this cause, a lion's heart; but his aged *hands* are not now so fit as formerly for 'holding the ropes.' They must now be held by *many* hands. *Numbers* must be called in, to supply the lack of service of those founders of your Society, whom death has removed, or age enfeebled. In your Translations all Societies should, if necessary, be ready to help. A more important or peremptory duty than this, will not easily be found. This department of your mission, at least, will not any more, I trust, be impeded for want of pecuniary resources."

SOCIETY ISLANDS.

An interesting account has been given by Capt. Henry, of the brig Governour Macquarie, of a visit which he recently made to Raivivai, one of the Society Islands.—It was on Sunday, and the natives were all at church, where 848 were assembled to worship God. Idolatry was entirely destroyed. and there were only 25 who had not embraced the religion of Jesus Christ. The mighty change occurred within four months. The following is an extract from Capt. Henry's letter.

"This island is situated in latitude 23, 42, S. and 148, 3, W. and what makes the great change from idolatry to Christianity the more wonderful, was never visited by any missionary. It was, however, visited by king Pomare, in the Arab, an American ship, about 18 months back. They were then in their idolatrous and rude state—King Pomare used all his power to persuade them to remove their idolatry. They promised on his leaving the island, they would agree with his wishes; which induced king Pomare to leave Para, one of his own chiefs, as a teacher. To king Pomare, therefore, under God, is to be attributed the conversion to Christianity, of the natives of that isle. The king of the island, together with Para, most earnestly solicited that they might have a teacher sent to instruct them, or, to use their own phrase, 'a light to guide them.'

"The island is about 25 miles in circumference, having a good harbour, and well provided with provisions; the produce is much the same as at Otaheite; the inhabitants about 1600.

"The religion at the Society Islands is now general. I know not one single soul among the islanders but what attends more or less to religious instruction; no manner of vice passes unnoticed; the laws are particularly strict. Industry is stirring much among them. King Pomare has a great desire for trading. I have now on board a cargo of 75 tons of pork; and 100 more on my return to the island of Otaheite alone. He has all the other islands at his command. I think he has, in all, about 12,000 hogs, and likewise about 150 tons of cocoa nut oil, with a quantity of arrow-root, &c.

SAMUEL P. HENRY."

RELIGIOUS.

FROM THE PROVIDENCE GAZETTE.

Young Men's Baptist Education Society of Providence, R. I.

At a meeting of the young men of the First Baptist Church and Society, held in the vestry of that meeting-house, on the 26th ult. it was unanimously voted to form a Society, auxiliary to the Education Society in the Warren Association; when the following persons were chosen officers of the Society, viz: Rev. Henry Jackson, *President*; Edward Seagrave, *Vice-President*; Isaac Davis, *Secretary;* Hugh H. Brown, *Treasurer;* Joseph Rogers, James Arnold, Loring D Chapin, Joseph Lawrence, William C. Barker, Joseph Wadsworth, Richard C. Martin, *Directors.*

The object of this Society is to raise funds by voluntary subscriptions and donations, to be appropriated for the benefit of young men of the Baptist denomination, who give satisfactory evidence of piety and talents, and of their call to the work of the ministry; but whose pecuniary circumstances are such as to require assistance, to enable them to complete the requisite studies. On Sunday evening last, an excellent discourse was preached before the society, and to a numerous audience, by the Rev. Mr. Gano, who illustrated in his usual clear and striking manner, the solemn duties and obligations which rest upon the followers of Christ, to be active and persevering in their exertions for the promotion of the Redeemer's kingdom in the world; and the necessity which existed, that those who go into the work of the ministry should be men of cultivated minds and enlarged understandings, who may be able to meet the opposers of truth on their own grounds, and with their own weapons. We have not room, had we the ability, to do justice to this discourse, which was received with much satisfaction by those who heard it.

On the subject of a properly qualified and well instructed ministry, the last Christian Watchman contains the following just remarks: "The time seems to be rapidly approaching, when the friends of ignorance and an illiterate ministry, will be a very small minority. The means of information and literary improvement are numerous in our country, and so easy of access, that there remains no excuse for those who will not avail themselves of these advantages, and the conviction is daily becoming more universal."

FAMINE OF THE BREAD OF LIFE.

In Sweden, which, compared with many countries, would not be supposed deficient, 400,000 families were found destitute of Bibles. "The total number of copies printed in the Polish language in the space of 317 years, did not amount to 5,000; hence it was that in that kingdom, inhabited by ten million of professing Christians, not a copy could be obtained for money, and that 100,000 families might be searched, and even a thousand churches in Galatia and Poland, and scarcely one Bible found." "In Asia, the number of Christians connected with the Græco Georgian Church exceed a million, and among their 2,000 churches, not 200 Bibles are to be found." Not to multiply instances which press upon us, it may be sufficient to state, that the population of the globe being estimated at a thousand millions, it will require 36 years to provide every *Christian* family with the Scriptures, and without greatly increased exertion and extended resources, it will require more than 664 years to place one copy of the sacred volume in every family upon earth."

EVANGELIZING EXPERIMENT.

The way to Evangelize our towns and to fill our places of worship.

The following extract, from the Eclectic Review, *forms a pleasing confirmation of the correct reasoning of Dr. Chalmers on the best method for improving the moral state of the population of our towns.*

A dissenting minister, who had for many years regularly officiated in a town comprising a considerable population, discouraged at finding his congregation gradually declining in numbers, at length determined to make the experiment of going forth from his pulpit, and opening licensed rooms in different parts of the town and suburbs, where he might carry evangelical instruction to those who would not come to seek it, or to use Dr. Chalmers' language, 'instead of holding forth signals to those who were awake, knock at the doors of those who were profoundly asleep.' His success exceeds his most sanguine expectation. This same neglected preacher, whose chapel had been almost empty, was listened to in these humble preaching rooms with the greatest attention. The overtures of the gospel, thus obtruded on their notice, excited an interest in the minds of a multitude, who would never have spontaneously gone in quest of instruction; and eventually, his chapel was thronged with the trophies of his aggressive zeal.

FROM THE CHRISTIAN WATCHMAN.

An auxiliary society in aid of the London Baptist Missionary Society, was formed in Liverpool, July 11. On this occasion, in addition to the Baptist ministers who were present, six Pedobaptist ministers assisted, and manifested a desire to promote the interest of the newly organized body. The editors of the above Magazine gratefully acknowledge this cordial cooperation among Christians, for which the present age is so preeminently distinguished.

Mr. Coultart, who occupies a missionary station at Kingston, in India, in a letter dated April 18, last, mentions, that on the first Lord's day in March, he had baptized 72 persons, and administered the Lord's Supper to 1600, or upwards. The new chapel there is well attended, and some Europeans as well as others manifest a concern for their eternal interest.

Honorable mention is made in the London Missionary Register, of the missionary societies in the United States. Particular notice is taken of the American Board of Commissioners for F. M. of the Baptist Board of F. M. of the United Foreign Mission Society, and of the Episcopal Missionary Society. These are tokens not to be despised, that Christians of different names as well as nations are determined to unite in promoting all the grand objects in which they are agreed. And what grand object is there in which all *real* Christians are not agreed?

The London Baptist Magazine for the last month, just received, contains the address of the Trustees of the Columbian College at Washington, "To the Baptist churches and their adherents, and to the friends of learning generally," recommending the institution to their patronage, and stating the expenses incurred in its establishment, which amounted to nearly $50,000, only one half of which had been collected in June last.—The Rev. *Alva Woods*, the bearer of this address and message to our British brethren, has been favourably received; and in the same publication he is recommended to the generous attention of the friends of learning and religion in Great Britain, by the Rev. Dr. *Ryland*, Rev. *T. S. Crisp*, and Rev. *Thomas Roberts*. In this last named document, honourable mention is made of the kind reception of the Rev. Mr. *Ward*, in his late visit to these United States. It is mentioned that Mr. Woods presented letters from the President of the United States, from the principal ministers of state, and from eminent preachers of different denominations.

We understand with pleasure, that a number of ladies of the Baptist denomination, have had one or two meetings for the purpose of consulting on the expediency of establishing a society in Boston and its vicinity, for promoting the conversion of the Jews. The amount of subscriptions and donations at the first meeting, exceeded 60 dollars. They were consequently encouraged to "go forward," and have appointed a day for organizing.

FROM THE RELIGIOUS INTELLIGENCER.

HENRY MARTYN.

Sermons, by the late Rev. Henry Martyn, B. D. Fellow of St. John's College, Cambridge, and Chaplain to the East India Company's Bengal Establishment, have been printed at the Church Mission Press in Calcutta. These Sermons are now reprinting in England. By the publication of the Memoirs of this lamented man, his character is universally known. It would be difficult, we may add it is impossible for us, duly to appreciate his labours. By the translation of the New Testament into the language of Persia, and by his original compositions in that tongue, he has excited considerable attention to the Christian faith, and has raised doubts in the minds of many intelligent and inquisitive Mussulmans with respect to the truth of the system they have been accustomed to venerate. Some converts to Christianity have been already made, and it is stated in some of the British prints, that the King of Persia has yielded to the force of his arguments. If this statement is correct, we cannot doubt that "such a conversion must have an important effect in spreading the light of the Gospel through the regions of darkness, ignorance and idolatry."

JOHN NEWTON.

Those persons who are acquainted with the history and writings of this distinguished servant of God, will be gratified by learning, that in Africa,—the country where he was reduced by his vices to the lowest state of degradation, there are now to be found memorials of his conversion, and distinguished piety. In perusing the speech of the Rev. T. Bartlett, at a meeting held in Liverpool in May last, for the purpose of affording to the Ladies' Bible Society, and the Association of Mechanics an opportunity of hearing an account of the operations of the British and Foreign Bible Society, we met with the interesting statement, that Mr. Newton in some of his visits to Africa, after his conversion, 'sowed some of the heavenly seed which had since sprung up,' and that 'even now, some of the hymns of the good old John Newton, are translated into one of the dialects on the coast, and are sung by the natives.'

FROM THE (GEORGIA) MISSIONARY.

MESSRS EDITORS,

I had often heard of that sect of religionists commonly called *Schismatics*, or *Arian Baptists*, and often wished for an opportunity of obtaining personal knowledge of their mode of worship. Such an opportunity was lately furnished. Riding near to the place where they had a camp meeting, in the northern part of Alabama, and hearing much said of their belief and method of worship, I was induced to attend that I might examine for myself. The spot selected for the meeting, was one which was distinguished for that romantic and delightful scenery so common in that country. It was on the margin of a small creek, whose limpid waters, gliding with a gentle current, wound their meandering course through the immense forest. The ground was level and covered with forest trees, thickly interspersed around. The oak and maple reared their tall branches, and interlocking their luxuriant foliage, spread a refreshing and beautiful shade below. Here and there was to be seen a grape-vine, winding about a sapling, or rising by the side of some lofty tree, and clinging to its branches. When night came on, the darkness gave to the scene an appearance of grandeur. The moon darted its rays through the trees, and beamed with a light which undulated in correspondence with the tremulous motion of the leaves.—In places, between the trees, the blue sky appeared bestudded with glittering stars. In fine, the scene was well calculated to inspire the mind with sentiments of awe and devotion. In this sequestered vale I found, on approaching, two or three hundred people assembled, and waiting for the evening service to commence. The preacher soon began the exercise by singing and prayer. There was an appearance of sincerity and fervour both in the preacher and people. Surely, methought, these people have been misrepresented. However, I determined to "judge nothing before the time," but to hear with patience and judge with candour. Prayer being ended, the preacher pulled off his coat, and laid it gracefully by the side of him, singing at the same time,

"I'm not ashamed to own my Lord,
"Or to defend his cause," &c.

He then announced his text, which was the following; "God is faithful who hath called us with an holy calling." After some introductory observations, he said he would in the first place give a definition of God, reminding us at the same time, that the Scriptures were very plain, easy to be understood, and contained no mysteries.—Now it could not but occur to me, that an apostle has told us, that in Paul's writings are some things hard to be understood, which the unlearned and unstable wrest to their own destruction.—2 Peter iii. 13. The word GOD, he said, had in Scripture many different significations. That sometimes it means angels, sometimes saints, sometimes men in office, sometimes men's bellies, meaning their sinful appetites, sometimes Beelzebub, who is called the god of this world; and sometimes, it meant Jesus Christ. Now, methought, if St. Paul had heard himself placed in the same rank with the Lord Jesus Christ, he would have said to the person who should presume to do it, "see thou do it not, I also am a man." But how must he have been shocked to hear the blessed Immanuel, who is God with us, and God and man united in two distinct natures—how must he have been shocked to hear this divine and glorious Being, ranked with Beelzebub, the prince of devils. You may well suppose, that after seeing the discourse placed on a foundation which appeared so sandy, I could not very much admire the superstructure. Suffice it to say, that the specimen already given is a fair sample of the rest. There was before the close of the exercise, much noise and some shouting.

On leaving the place I could not but sigh for the desolate and waste places of Zion, and breathe a prayer to heaven, that he would send able, pious, qualified labourers into this wide harvest. Such would be received in this region with open arms and grateful hearts. Not unfrequently is the inquiry made to me, Why do you not have more missionaries sent among us? Could such be sent here, they would rejoice the hearts of thousands, and by pulling down error, promoting order, and strengthening the cause of orthodoxy, they would render an important service to the church.

ATHANASIUS.

A desire of happiness is natural, a desire of holiness is supernatural.

SUMMARY O[F]

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SUMMARY OF F

FOREIGN.

FROM THE NEW YORK ...

We presented yesterday ... ders the most recent ... Greece which our files afford... late hour at which they came... precluded us from the opp... suggesting any remarks upon... extraordinary and unexpected... gence they conveyed. It is... sure we find from Paris papers... in this city, of one day later... our own, that the affairs of the... are not in that desperate co... had been led to apprehend... ligence we communicated ye... been received at Paris on the... 14th of September, through... um of the Austrian Observer... devoted to the interests of the... liance, and whose statements... fore to be received cum gr... There is too much reason, ... believe that the Greeks have... some heavy reverses. The... view of the subject, by the... *Debats*, dated on the 15th... pears to exhibit an impartial... probably existing situation... flicting powers.

On comparing the dates of... from Corfu, which have been... on as rendering doubtful the... en by the Austrian Observer... we can discover that the ... are represented in two ways... with which some friends to... tered themselves of seeing... ces of Chourschid Pacha... subsequent reverses, has... foundation. We have only... one and the same epoch, ... these accounts, we regret ... to agree that the one which... final victory to the Turks, ... appearance of truth, while... in which the Greeks are vi... tain contradictions and in... fessions; for example, it is... the citadel of Corinth had be... of artillery; consequently ... taken by a coup-de-main, ... the Turks were aware of the... stance. It is also acknow... the Greek Senate saved itself... of vessels that blockaded ... mani; consequently that ... had not been taken by the... we had been so positively as... can we conceive that an isol... would run the risk of enter... into the Peloponesus, after... the Turkish army at Zeitoun... feat were so serious as it a... make us believe? How co... upon as absolutely imaginary... assertion of Chourschid Pa... had marched direct from ... Magara? We know that ... ated at the entrance of the... there that they fought, and... from Zante are silent as to...

To these reasonings we ... assurance that the news ... ficial channels agrees in ... with that from Constantinople... na.

The only hope, therefore, ... to humanity, is to see the... Greek nation escape the ... sword of the Musselman ... announced that the Porte ... this subject the most posi... ces to the ambassadors of the... powers, that the general ... claimed by Chourschid Pacha... sult of those promises. The... of the Christian powers, ... ing in the Grecian seas, ... offer an asylum to such of... as will not trust to the ...

The foregoing result ... been deduced by the Pa... from comparing the articles... ed yesterday, with the ... count contained in a letter... sara on the 13th of August, ... joined Manifesto of the pro... vernment of Greece.

Ipsara, Aug. 13.—Since the... affairs of the 25th and 26th ... until the 11th of this month... have been constantly beaten... main very few of the 25,0... entered the Morea, and the... persed in small bodies that... to make good their retreat... forced to surrender or peri... ger.

The Turkish combined fleet... tras, without daring to ... thing, having neither troops... provisions to furnish to the... that are still kept in the ... Musselmen. Sixty-six Greek... war are in our port, with 2... this fleet will set sail tomor... the enemy.

The corps of Maurocordato... rus, commanded by Gen. ... been twice beaten by Ch... cha; but having at last re... forcements, it again attacked... cha, completely routed him, ... him back as far as Larissa. ... ni will soon be attacked; ... following him.

Ireland.—According to the... Commercial Advertiser, it ap... late papers of Ireland, that the... occasioned by hunger and ... chiefly subsided—the po... come to maturity, and ... abundant harvest. It is ... committee of the city of ... for receiving subscriptions... notice that there is no occ... ther remittances to the local... committees. And they ... winding up their accounts... flowing bounty of the people... left a balance to their dispo... large amount, which they ... mined to dispose of as follows... wards clothing the poor in the... parts of Ireland during the ... for encouraging the Irish fish... sides those two sums, the ... 140,000 was voted for the ... of the coarser branches of... manufacture in the districts... distress was most general... 18000 was also voted for the ... eral purpose of improving the... of the Irish poor, for which a... ble sum has lately been... subscription committee in D...

... *Havana.*—The master of the ... d informs, that the U. S. sloop of ... eacock had captured five pirati- ... ssels in the West Indies, three ... ch he had burnt, sent one into ... a, and the other had been order- ... some other place. There were ... other pirates in company, but ... ade their escape.

... e captured vessels were taken ... oners.

... t. Arzeno, of the Neptune, who ... vana on the 7th inst. communi- ... he following:—A piratical schoon- ... nting nine guns, one on a pivot, ... there on the 6th, prize to the U. ... Peacock, having been captured ... north side of Cuba. The schoon- ... he time of her being fallen in ... the Peacock, was engaged with ... h king's schooner from Nassau, ... ould have captured her, if the ... k had not come up in time. All ... r of the pirates crew made their ... to the shore. The Peacock had ... another privateer schooner and ... r to Pensacola. The pirates were ... uising in great numbers. A ... ship arrived three or four days ... Capt. Arzeno sailed, which had ... bbed by them. Left no U. S. ... at Havana. The U. S. schooner ... was cruising off Havana.

... dition to the above, we have the ... information in letters from Ha- ... "There are accounts from the ... to the 5th inst. at which time ... nish brig of war Hyena, schoon- ... a, six gun boats, and several ... rts, with 500 troops on board, ... out to sail with the intention to ... the piratical establishments at ... Romano, and Cape San Antonio. ... hment of cavalry was to act in ... with the said expedition. The ... authorities, and all the mer- ... ere highly anxious for the com- ... ccess of the enterprise"

... chooner General Stricker, Cap- ... rison, in 13 days from St. Johns, ... ico, reports that the U. S. ship ... dams, capt. Renshaw, arrived ... the 27th September, and sailed ... 0th for the Spanish Maine. The ... rs out of Porto Rico still continu- ... depredations on American com- ... The schooner Louisiana of New ... from Cuba for St. Thomas, was ... into St. Johns; the cargo con- ... and vessel cleared. This day ... ailing there was a report at St. ... hat an American man of war ... had dismasted, sunk, killed ... nded every soul on board one ... rivateers from that place, which ... used so great an excitement ... Americans that it was dangerous ... to go about the city.

... gh the Edinburgh Reviews are ... enerally read throughout the ... States, yet, sometimes, matters ... in them which deserve the wi... ulation of a daily Journal. Such ... to me to be the following.—In ... ber for August 1820, a table is ... of the comparative number of ... ions, crimes, and punishments, ... nce and England, including ... from the year 1813 to 1817, both ... The population of France is ... d at twenty-nine millions, and ... England at ten million.

... ollowing is the result for 1817— ... of the other years is nearly in ... proportion.

...onvictions—in France,	-	9,431
in England,	-	9,056
...ned to death—in France,		558
in England,		1,303

... 18, the sentences to death in ... only are given.

... were in France,	-	324
in England,	-	1,254

... subject of crimes and punish- ... eing always an interesting one, ... this time particularly before the ... some useful speculations may be ... om the above exposition.

... a population a little more than ... of that of France, England fur- ... early as many convictions for ... and four times as many sen- ... death.

DOMESTIC.

... he last accounts from New- ... it appears that the yellow fever ... to a very alarming degree. The ... Health, under date of the 30th ... rt *twenty three* deaths of yellow ... ring the preceding 24 hours. ... of 30 deaths were reported on ... On account of the sickness, ... has been suspended, and every ... at a stand.

... New York we receive addition- ... ation that induces us to believe ... yellow fever is fast declining ... We hope that the health of the ... soon be restored.

... THE RICHMOND INQUIRER,

... SON, MADISON AND MONROE.

... ity a few days past carried me to ... le Court. I was more than ... A meeting of the visitors of ... ersity and of the agricultural so- ... Albemarle had drawn together ... umber of our most distinguished ... The group was highly grati- ... a Virginian, and still more so to ... thropist. To pass over many ... citizens of great intelligence; to ... ing of members of congress, of ... here were three, and among ... speaker of the house of Repre- ... s; not to notice the present or ... nors, of whom there were five; ... nfine our attention exclusively ... three distinguished individuals, ... hom now fills, and two had filled, ... of chief magistrate of the Uni- ... es, this alone was a spectacle ... ld not fail to strike the eye of ... on, and to produce a train of ... pleasing reflections To see ... who had held the most impor- ... ce in the government of their ... in perfect concord with each ... ngling with the great mass of ... e upon the footing of the most ... quality and social familiarity, ... wise distinguished than by their ... is a practical commentary on ... and benificient effects of our ... s, which cannot fail to obtain ... obation of the good and of the ... y where. What a contrast does ... ent present between America ... e world beside!

Philadelphia, Oct. 18.—Next week the keel of an 120 gun ship will be laid at our navy yard. This vessel is to be built under the special direction of capt. Bainbridge, and will no doubt do credit to the artificers employed upon her.

St. Louis.—We hear from several sources that the exports from this state will be much greater this year, than in any one preceding. Numerous boats are preparing both up the Mississippi and Missouri, to convey produce down.

Enterprizing men are engaged in making lead at the mines within this state as well as up the Mississippi beyond our boundaries. An establishment has been made during the summer, for the manufacture of iron, which promises to deduct the expenses of that article from the amount of necessary imports.

Much activity and enterprise also prevail among the fur traders. Retrenchment and economy seem, in a very considerable degree, to have taken the place of profusion; and the cry of *hard times*, which formerly almost deafened us from evrey quarter, has relapsed into low murmurs of complaint from only a few directions.

Extensive manufacturing establishments, it is said, are soon to be erected on the river which runs through Ipswich, Mass. Ipswich, we presume, is to be the site. It gives us pleasure to find our manufactories increasing in various directions, because investments would not be made in this kind of stock, unless it were really and substantially profitable. When manufactories spring up in this way, they will take deep root, and it will require something more than an ordinary shock to overthrow them.

Com. Adv.

THE STAR.

WASHINGTON CITY,

SATURDAY, OCTOBER 26, 1822.

ANNIHILATION.

The opinion is sometimes expressed, that the human heart cherishes so intense a consciousness, and so eager a tenacity, of existence, that men in general would prefer the unutterable despair and agony of the world of wo, to the utter extinguishment of being. We are told of the "divinity that stirs within us," and hence a proud argument is derived in favour of the dignity and immortality of the soul.

It is obviously of the highest moment, that in forming judgments touching the concerns of a future state, we be guided by the best lights, and attain the greatest possible certainty. In a matter of such importance, mere opinions, drawn perhaps from fluctuating feelings, or deficient observation, ought to have no weight.

It is unwise, at least, to permit ourselves to speculate on points like the one to which we have alluded. There is, in fact, an inconsistency at the outset. We bring an event, which the Bible assures us cannot take place, into comparison with a state of suffering, which the same authority alone has revealed to us. On such points we should not lose sight for a moment of our Heavenly guide. Hypothesis must here be folly, for the most ingenious devices of our hearts cannot advance a step beyond the boundary of that light which is shed by revelation on the mysteries of futurity. It is inconsistent with the deep reverence and humility with which the instructions of God should be received, to admit into our minds a supposition which is adverse to the truths which he has revealed. The subject is too momentous, for the indulgence of bold and curious speculation.

We have a strong objection, moreover, to hearing the awful topic of future punishment, so lightly adverted to. It cannot but tend to diminish its influence as a fearful inhibitory sanction, when it is rendered familiar to the mind, and considered *tolerable*, in comparison with an imaginary calamity.

But the opinion in question is not a correct one. It is the misery and folly of most men, that they do not think at all of their eternal destiny, and bestow no pains to ascertain their probable future condition, much less to endeavour to render that condition a happy one.

Facts, moreover, prove, that annihilation has not been regarded by mankind, with so instinctive an aversion. It is well known that the ideas of a future state among the ancient heathen nations were extremely vague; and that the wisest among them attained to little more than a probable conjecture respecting the immortality of the soul itself. The scattered rays of early revelation yet lingered among them, and faintly illuminated the gloom in which they were enveloped. The poets seized on the hints which had been preserved, and the fables which had accumulated from age to age, and, by the embellishments of fancy, mainly contributed to the formation of the popular mythology. They had, indeed, their Elysium and their Tartarus; but Cicero, while he expresses his own disbelief of the existence of the latter, attributes the notion of future punishments to the wise invention of the ancients, who wished that these should serve as a check to the wicked in this life. The reason which he assigns is very remarkable, *quod intelligebant, his remotis, non mortem ipsam pertimescendam*, because they were aware, that if the fear of punishment were removed, death itself would not be an object of terror. These ancient philosophers, assuredly, had no idea, in Cicero's opinion, that the extinction of being was more to be dreaded, than future punishments, since they are supposed to have invented these as the most powerful check to crime.

We might advert to suicide to prove, that even the woes of this life are often thought less tolerable than the loss of being; for we presume it will not be denied, that the self murderer really desires to escape for ever from the consciousness of misery, and consequently would gladly be assured, that death was an eternal sleep. Could mankind entirely escape from the apprehension of something after death, we suspect that the mere love of existence would, to an awful extent, be found ineffectual to make the "ill pleased guest sit out his time," when assailed by misfortune, or wearied by the insipidity of worldly pleasures.

The Bible assures us, that in the tremendous day of final retribution, many shall invoke the rocks and the mountains to fall on them, as a refuge from the wrath of him who sitteth on the throne. Is it not evident, that instant annihilation would in such circumstances, be intensely desired?

One fact is worth volumes of theory. Mr. Coleman, the Baptist Missionary at Chittagong, assures us, that the converts there cannot be brought to believe, that the death of Christ produced any other benefit, than the privilege of annihilation. This they regard as the chief good. "In their petitions they pray for it, and in their conversations, they represent it as the height of felicity."

THE GREEKS.

We mentioned in our last, the letter addressed by Lord Erskine to the Earl of Liverpool, advocating the cause of the Greeks. We regret, that our limits will not allow the insertion of the letter. It is characterized by liberal views, and an intrepid sympathy in the sufferings of the Greeks, worthy of the distinguished author. The points which he labours to prove, are, that the Greeks have not been subjected to the Turkish dominion, by the ordinary course of honourable conquest; that this dominion has been exercised in a manner which outrages every principle on which legitimate government is founded; and that Europe is *bound to expel the Turks from that continent.* This might, in his opinion, easily be done, by the allied powers, without the hazard of a serious contest. He urges the subject on the attention of the British Ministry, by many powerful arguments. The one which, we presume, touches them most nearly, relates to the increase of the power of Russia. Lord Erskine insists, that the only way to prevent Russia from ultimately taking possession of the territory now held by the Turks, and making Constantinople her maritime capital, is to erect Greece into an independent nation. He argues, further, from the principles on which Great Britain has proscribed the slave trade, that she is bound to protect from a more degrading slavery the white Christians of Greece. These, it is notorious, are sold by thousands, in various parts of Turkey. He mentions, moreover, the circumstance, that the propagation of the gospel would be materially aided, by freeing the Christian population of Greece, from Turkish despotism. He dwells, with all the enthusiasm of a scholar, on the past glories and surpassing fame of Greece; and appeals to every generous and enlightened feeling, in favour of her trampled offspring.

There certainly appears to be an increasing disposition to espouse the cause of the Greeks. Meetings have been held in Great Britain, to consider the subject; and in this city, exertions have been made to engage the attention and liberality of the citizens. A pitiful contest for the balance of power, paralyzes the energies of Europe; but it is possible that public sentiment may be heard and respected, in the approaching Congress of sovereigns.

COLUMBUS BAPTIST ASSOCIATION.

We have received the Minutes of this Association, held in Franklin county, (Ohio) August 30, 31, and September 1. The number of churches is 16, containing 458 members. The following paragraphs are extracted from the Minutes:

Resolved, That brother Martin be permitted to read a communication from brother M'Coy, superintending the Baptist Mission at Fort Wayne, soliciting assistance on behalf of the school under his care. The association recommended the subject to the attention of the churches, and brother Munroe was appointed secretary on the part of this association, to correspond with brother M'Coy, and also, to collect for the use of said mission, such articles as may be necessary, and forward them on, or give brother M'Coy word, that he may get them,

A communication from the Baptist B. F. M. was then read by Br. Drake, standing Secretary, in which the Association took much pleasure; and the Secretary was directed to express their approbation of the measures pursued by the Board. But in our present embarrassed state, it is impossible to render them much assistance, other than by our prayers.

The Circular Letter contains many sensible and correct remarks on the subject of supporting the Ministry. The duty is proved from scripture, and the urgent necessity of the measure is demonstrated by the state of the churches.

PHILOLOGICAL NUGÆ.

It is certainly a welcome service to philology, and to society, to arrest those phrases and words, which are not sanctioned by adequate authority, and to fix a mark on them as spurious. We have seen, at different times, much learned dust raised, in respect to the phrase, "in community," in which the article *the* is justly said to be improperly omitted. The editor of the New York Evening Post, remarking on the circumstance, that in one of the exercises at the recent commencement at Yale College, this obnoxious phrase occurred, avers, that if sanctioned by the faculty, it would be a sufficient reason for sending no more pupils to that seminary. This would be rather a severe visitation of such an errour of judgment.

There is another phrase which we sometimes meet in the newspapers, which, in our judgment, is at least as objectionable as the preceding, inasmuch as it has, in fact, a meaning opposite to that which is intended. We refer to the phrase, "We can but think," &c. Those who use it mean to assert, that they cannot avoid thinking; whereas in the phrase there is no negative. The *but* has simply the force of a conjunction; and if the ellipsis were supplied, would be equivalent to *than.* "*We cannot do otherwise than think.*"

One newspaper inquires, why blacks are called "people of colour," while neither white nor black is, in fact, a colour. This is, indeed, a most ridiculous and unmeaning periphrasis. No reason can be given for using it, unless it be from fastidiousness, or respect to the *feelings* of the blacks, which point, we suspect, is the only one on which their feelings are consulted. Cervantes, in his Don Quixote, ridicules a similar fastidious delicacy in respect to the proper cognomen of swine. After mentioning them, he says, "I beg pardon, but so they are called." The sentiment of the Cynics was a plausible one. Why, they inquired, should we hesitate to call by their proper names things which are in themselves honourable; when in respect to things, which are really shameful, such as robbery, adultery, murder, &c. we feel no delicacy?

The Board of Commissioners for Spanish Claims met at their Chambers on Saturday last, Mr. Tazewell having arrived on the preceding day, and proceeded to business.

The Hon. Wm. Lowndes, lady, daughter, and servants, of South Carolina, sailed from Philadelphia, in the packet ship Moss, Captain Turley, for London, on Monday last. We are sorry to learn that the infirm state of Mr. Lowndes' health, renders his absence from this country during the ensuing winter indispensably necessary. We understand that his physicians have advised for him a temporary residence in the south of France.

Although the official proceedings in the case of Captain Hull have not been received at Washington, yet, we learn, from authority which we question not, that he has been fully and honourably acquitted of each and every offence alleged against him. When the official decision shall be made known, we have reason to believe, the Captain will be more highly appreciated than ever by his countrymen, who will receive the intelligence of his acquittal with feelings of joy, increased by the recollection of his important services.

His accusers had every opportunity they could desire, of substantiating their charges. Never was an inquiry conducted with more impartiality or patience, or a cause more ably and thoroughly investigated. Every allegation, however trifling it may appear, was minutely examined; and every means in the possession of the court employed to procure evidence. The proceedings will probably fill two large octavo volumes.

We are also assured that the inquiry as to the state in which the Macedonian was when she last left Boston, has resulted in the complete acquittal of every officer of that Yard from all sort of censure.—*Nat. Intel.*

FROM THE AMERICAN REPERTORY.

By a catalogue of the Officers and Students of the University of Vermont, just published, it appears, that there are now 53 Medical Students, and 40 Undergraduates, in the Institution, making in the whole 93. By a comparison of the catalogue with that of the last year, it appears that, since the commencement of the present collegiate year, 16 undergraduates have united with the Institution; that the increase of this description of students is 13, and that the whole increase is 66. These facts seem to indicate a growing disposition, on the part of the people of Vermont, to place the Institution, which bears so elevated a name, on elevated ground.

CURIOSITY.

We have received from a friend in Windsor, for deposit in the Museum of the University, where it has been placed for the inspection of the curious, the skin of an enormous Rattle Snake, brought from South America. A part from the extremity near the rattles has been broken off, leaving the remaining part about four feet in length. This is covered with scales, graduating in size from one inch to a quarter of an inch in length; and are regularly striped and spotted from the back downwards, leaving the belly white. The scales are very hard and rough, and some of them quite transparent. Our friend assures us, in his poetical language, and perhaps very justly, that

"All that's living in your lake,
Will not produce, sir, such a Snake."

But we would reply to him, that although our *lake* may not produce *such* a snake, our mountains afford those which may vie with it in many points; for since receiving this, we have been credibly informed that a Rattle Snake was killed in Salisbury, in this state, in July last, measuring six feet, and having nearly *one hundred rattles!* which, according to the calculation of naturalists, would make him nearly one hundred years old. Such monsters, however, are not frequently met with.

The annual expenses of the government of Louisiana amount to $384,550, of which the following items constitute a part: 3 supreme court judges $16,000—eight district judges $17,500—criminal judge $4,000—Making, with other items, the annual cost of the judiciary department, $196,500, which the Saint Francisville Asylum states to be double what is paid the judiciary of the U. S.

The death of four distinguished Politicians, of late years, in England, has been singular and extraordinary. Mr. Percival, the Chancellor of exchequer, fell by the hands of an assassin; Sir Samuel Romilly and Mr. Whitebread, two distinguished Members of the Opposition, destroyed their own lives; and now the Marquis of Londonderry, who has appeared to hold the destinies of Europe within his control, has followed their unhappy example. Well may the Psalmist have exclaimed—"*Lord what is man?*"

ORDINATIONS.

On Saturday, October 12th, the Rev. George H. Raynolds was set apart by ordination to the work of the Christian ministry in the Baptist Meeting House in Winchester Va. The services were opened by the Rev. Francis Moore by singing and prayer and a sermon from 2 Timothy xi. 16, followed by the Rev. John Monroe from Ephesians iii. 8. The charge was given by elder Monroe, and the concluding prayer by the Rev. Daniel Davis. A profound solemnity and attention rested upon the congregation during the interesting occasion.

The Rev. Hugh Wilson was ordained on Saturday, the 14th of Sept. at Statesville, N. C. by the presbytery of Concord, to the holy work of the Christian ministry.

Mr. Wilson is a native of Iredell county, and a son of the Rev. Dr. L. F. Wilson, who was for many years an able, devoted, and successful minister of the New Testament in this part of the Lord's vineyard His memory is still dear to the churches which enjoyed his ministrations. Mr. Hugh Wilson received his classical and theological education at Princeton, and is destined to the mission among the Chickasaws, in the state of Mississippi, established by the synod of South Carolina and Georgia.

A variety of circumstances united to give this transaction peculiar interest and solemnity. It is the first ordination of a missionary to the unevangelized parts of the world, that has ever taken place in North Carolina. The subject of foreign missions, which has for some years excited so much interest, engaged so many prayers and liberalities of the pious in its favour in almost every part of the christian world, has not, unhappily, till within a very short period, attracted much notice in this part of the country. A numerous, intelligent and highly respectable audience collected from the surrounding country, to the distance of 15 or 20 miles, to witness this solemn transaction.

Mr. Wilson and his wife, we understand, will leave this region early in October for the field of his future labours. In Tennessee, he is to be joined by a sister. Several subscription papers are in circulation to raise money for the support of the mission for which Mr. W. is designed. We doubt not but a considerable sum will be collected in this vicinity for this benevolent object. How much better to employ a *small part* of our property in sending the blessings of christianity and civilization to the Indians, than to *expend millions* in exterminating them! In this respect, the general government is, in our opinion, acting the part of wise statesmen, and distinguished philanthropists.

Western Carolinian.

MARRIED.

In this city on Thursday evening, the 17th inst. by the Rev. Mr. Barton, Mr. William Gunnell, druggist, to Miss Sarah Duckworth, both of this city.

On the 16th instant, at Burlington, N. J. by the Rev. James E. Welch, Mr. James M'Claskey, of New York, printer, to Miss Ann Maria Monington, of the former place.

DIED,

On the 23d inst. of the croup, Miss Martha L. Sprigg, daughter of Mr. Benjamin Sprigg, of this city, aged two years.

In Providence, R. I. after a short illness, Mr. Obadiah Brown, partner of the house of *Almy & Brown*, and only son of the venerable Moses Brown, in the 52d year of his age. He was a very valuable member of the Society of Friends.

Obituary.

Died in St. Charles, at 10 o'clock, A. M. on the 15th. of Sept. John Jacoby, Deacon of the Baptist church in St. Louis. Mr. Jacoby removed from Kentucky to St. Louis in 1816, and on the arrival of Messrs. Peck and Welch in 1817, he received them with open arms, and bid them welcome to his hospitable dwelling until they could procure a habitation for themselves; and in all their exertions in that place, Jacoby was ever found a zealous and faithful friend.

As a Christian, his conduct corresponded with his profession. As a man of business, he was highly regarded by all who knew him, for his integrity and punctuality; while the Baptist church in St. Louis is greatly indebted to his exertions. When they were constituted, Jacoby was among them. In attempting to build their present place of worship, he stepped forward from the first, and by his personal exertions and contributions greatly contributed to their success. He died lamented most, by those best acquainted with him; and particularly by Messrs. Welch and Peck, to whom he ever proved "*a true yoke fellow.*"

Mr. Peck, in a letter dated Sept. 16th, says "while he was able to speak, his confidence in his Saviour was unshaken. At the commencement of his disease he affirmed he should not live." And alas! he is gone, but no doubt to enjoy "that rest that remaineth for the people of God" leaving a wife and six children to mourn their irreparable loss. While he lived, the prosperity of the cause of Christ, and particularly the interest of the little church to which he belonged, seemed to lie near his heart. He firmly believed in the distinguishing doctrines of divine mercy, and in that faith he died, "Blessed are the dead that die in the Lord, from henceforth, yea saith the Spirit, they rest from their labours and their works do follow them."

POETRY.

"THE AGE OF BENEVOLENCE."

A Poem—By Carlos Wilcox.

We have long had it in contemplation to publish some extracts from this valuable little work, but there is so much in it to interest and to instruct, that we scarcely know how to suit ourselves in the selection; we therefore recommend the whole book to the attentive perusal of our readers—we are confident they cannot read without admiring it, or reflect without profiting by it. The ideas contained in it are rich, various, well expressed, and well arranged, and many of them superior to any thing we have ever read. The extract given below, intended to illustrate the *Benevolence of Angels*, is calculated to raise the soul of the christian from the trifles of this world, and to carry it—we had almost said leave it—in those happy regions of love and joy, where pure, unbounded benevolence for ever reigns.—*Nat. Gaz.*

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"Meanwhile they minister to saints below,
The tempted to deliver, and to guide
The wandering—hope to whisper to the sad,
And to the dying peace. Round the death bed
They take their stand, with wings invisible,
And noiseless fan upon the burning brow
The cooling air, and light the lifted eye
With glimpses of celestial glory bright.
They wait with arms extended, to receive
The liberated spirit, and up to climes
Of immortality, their happy home,
Bear it with the rapidity of thought.
Benevolence reigns a passion in their breasts,
While in the presence of their King they stand,
Begirt to fly the moment when he bids.
It spreads their pinions, quickens and supports,
And guides them far and wide, on every wind,
Downward, and upward, and along the earth
From land to land, wherever virtue dwells.
Listening delighted, in assemblies, met
To join entreaties for the coming quick
Of that great kingdom of redeeming love,
They mingle—and in those of every name,
Combined its promised welfare to promote.
They cheer with glad attendance them that go,
Life to the dying nations to proclaim—
And with the tidings of each penitent
Hasten to heaven to give new rapture there.
And if o'er one regenerated soul
They all rejoice, what shouts of joy, increased
A thousand fold, shall burst from glowing lips,
Ring round and round the everlasting hills,
From choir to choir repeated long and loud,
And swell the whole grand chorus of the skies,
When in one day a nation shall be born!
A Gabriel's now is every humbler harp,
And his attuned to notes unheard before.
If angels bear a beggar to the skies,
If they have borne home solitary saints,
Amidst unholy millions well nigh lost,
How will the air and heavens be all alive,
With motion swifter than the lightning flash,
From their ascending and descending bands,
Meeting, and intermingling, night and day,
When from each shore, and island of the sea,
And mount, and vale, around the populous globe,
Spirits regenerate shall depart each hour,
In all a countless throng! From heaven to earth,
Pass and repass bright angels, in a train
So constant, and so thick, they lighten up
Another galaxy along the sky;
A radiant pathway o'er the starry realm
To realms of bliss. Behold the saints ascend,
No longer one by one, and far apart—
They go in companies, they fly like clouds
Of sunny whiteness, on a vernal day,
Hurrying in thick succession o'er the heavens,
In one continual multitude they rise.
Oft hovering for a moment—on their way,
To clap their pinions with triumphant joy,
Angels attend them—angels, too, on watch,
Look from the garnished battlements of heaven,
Their coming to proclaim soon as beheld,
Far down, a living constellation, fast
Ascending, widening, brightening, shedding light
On the dim orbs that roll around its path.
Their city's twelve transparent gates of pearl,
Till this glad day all barred save one alone,
Angels with joyful haste throw open wide,
To let all armies in: and angels pour
From each to greet them with endearing words,
And smiles benignant: and thro' dazzling ranks,
Into the centre of their blest abode,
Before the face whose glory is their sun,
Conduct them all with tuneful voices loud,
And the sweet symphony of golden harps,
Uniting in hosannas to the Lamb.

MISCELLANY.

THE FALL.

Extract from a Review of the Sermons of the late Dr. Kollock, of Savannah, now publishing in the Augusta Advertiser.

The test by which the virtue of our first parent was tried in Paradise, has been often assailed by the sneer of the scoffer and the infidel. It has been represented as ridiculous and absurd, that so slight a deviation as was that of eating the forbidden fruit, should involve consequences so momentous, not only to Adam, but to all his posterity. Indeed, it is too much the custom with men of the world, to amuse themselves with truths of the most sacred import, and to court the semblance of wisdom and independence by the boldness with which they impugn the most sacred topics. We often hear a sweeping sentence of condemnation passed upon the whole system of revealed religion, by men who would be deemed incompetent to decide the most obvious question in common prudence, merely because some audacious witling, whose impudence far exceeds his penetration, has been able to turn the laugh of the profane upon some prominent part of scripture. But it would be wise in such to think how dangerous an experiment they make when they laugh at the dreadful mysteries of God. "He that makes a jest of the words of scripture, or of holy things, plays with thunder, and kisses the mouth of a cannon just as it belches fire and death." In reference to the fatal transaction by which Adam implicated himself and his posterity in guilt and wretchedness, Dr. Kollock has the following satisfactory observations:—

"The test to our first parents could not be any of those great moral precepts which would answer this purpose with regard to us. What moral precept could have been given to Adam for his trial, and as the condition of the covenant formed with him? He could not be enjoined to honour his parents—he had none; nor to abstain from murder, since, even if he had known what death was, and how to inflict it, this crime could be committed only upon the object of his dearest affections, without whom the world would be a solitude to him: the only two of the human race could not violate the marriage bed: Adam could not steal nor covet, because all things belonged to him; nor bear false witness, since there was no motive that could incite him to do it against the wife of his bosom; nor forgive his enemies—None existed. What moral precept, then, can you select, proper to be used as a test of the obedience of our first parents? These moral precepts they could not violate, and therefore, their keeping them would be no test of virtue. It was then necessary that the test should be some *positive* precept, and the more simple and easy this precept, the more would it display the goodness of God, and render man inexcusable for its violation. What then could be more suitable and proper for our first parents, living in a garden, than the command to abstain from a particular tree? Where now are all the impious witticisms of libertines on this subject?"

Should the above extract prove as satisfactory to others as it has been to us, they will rejoice to see the word of God vindicated by the fair exertion of reason, and the mouth of the infidel stopped by the honest exhibition of truth.

FROM THE LONDON ELECTIC REVIEW.

Prospective triumphs of Christianity over Mahometanism.

The Mahommedan countries, comprehending South-western Asia and Northern Africa, are estimated by Mr. Douglas to contain a hundred millions; and this calculation includes the Turks of Europe, the Mahommedan Tartars, and the Moslem east of the Indus. The proportion they bear to the nominally Christian population of the world, he thinks to be not more than one half, and even that proportion is rapidly diminishing. These countries present much greater difficulties in the way of the propagation of Christianity, than heathen countries, every convert being almost certain of death, as soon as his conversion is openly known. Preaching to the Mahomedans would, in the first instance, be a hopeless undertaking. But the life of Henry Martyn shows what an impression may be produced by conversation alone. His work shows, moreover, that temperate and learned apologies for Christianity will be better received by Mussulmans than might be expected. 'Of all creeds,' remarks Mr. Douglas, 'Islam has been found the least compatible with philosophy. The Koran cannot bear inspection. 'And here the adage of infidelity is true; for the Moslem, when they begin to reason, will cease to believe.' This opinion corresponds with that expressed by a very intelligent writer, who had ample opportunities of personal observation, that 'the conversation of the Mahommedan world, when it begins, will spread with astonishing rapidity,' and that 'but a short stand will be made for the Koran.' Abdool Messee is an illustrious instance of the triumph of the crescent over the cross by means of preaching. We agree, however, with the Author of the Hints, that this is not the first or the best method to be adopted; that is, as addressed to the Mahommedans themselves. But, 'in two-thirds of these countries, there are sufficient numbers of nominal Christians, with whose creed the Moslem do not interfere, who present a sufficient surface for the small efforts which Christians are at present capable of, and who themselves by proper training, may become the missionaries of future years.' This is a hint which highly deserves to be followed out. The existence of nominal Christians in the heart of Mahommedan countries, and their toleration by the governments of those countries, are circumstances which admit of being turned to excellent account. Hitherto, however, they have had a decidedly unfavourable effect, because the deteriorated religion of these nominal Christians, has been worse than that of the Mahommedans,—worse on account of its nearer affinity to idolatry, worse in its moral influence. The Mussulman has had his prejudices fortified and his self-importance increased, by a well-founded sense of superiority over the 'Christian dogs' with whom he has come in contact. It is impossible to calculate how much this has contributed to strengthen the force of prejudice, and to retard the progress of Christianity. The Mahommedan, when he began to reason, might, and generally did, become an infidel; but he could never, with such a representation of Christianity before him, become a Christian. He might throw away his Koran; but he would in vain have sought at the hands of a Greek or Romish priest, the Bible in its stead. The case is now, blessed be God, greatly altered. Their intercourse with Europeans is now daily forcing upon the Moslem, the unwelcome conviction of at least the intellectual superiority of the Franks. The different treatment which English travellers now meet with in many parts of the Turkish empire, from what they did a few years ago, when it was hardly thought safe to venture any where in a European dress, is very striking. Policy, is, no doubt, the occasion of this change. The Englishman's money has made his name respected, and he may now travel safe from insult. It matters not, however, what has wrought the change. Commerce has often been, and it is her noblest office, the harbinger of Christianity. An opening is being made for the introduction of European science, which will silently but effectually undermine Islamism; and whole nations cannot remain unbelievers. The Bible is finding its way; and, as prejudice decreases, curiosity will increase, and truth must be the gainer by the result. In time, the associations now connected with the names of Greek and Frank, will give way in the mind of the Mussulman, to respectful and even deferential feelings; and native converts will complete the work which foreign exertions shall have begun.

Of all the Mahomedan countries, Persia is by far the most interesting, and perhaps the most important. It is also that in which the downfall of Islamism may be expected first to take place, and, in many respects, it presents the most hopeful aspect. The Soofies are a very numerous sect: they have been computed at two hundred thousand in Persia. Their creed is older than Mahommed. They may be divided into fanatics and infidels; and among the latter, Christianity may hope at least to obtain a hearing.

FROM THE MISSIONARY REGISTER.

CHRISTIAN FIDELITY.

A judicious, affectionate, and earnest appeal to the conscience will rarely fail of producing a happy effect, even on the minds of the scoffing and profane. I will relate one fact which goes to confirm this.

A gentleman from the West, on business in New York, was solicited to lend his aid and care to a lady, who was travelling alone in the stage on the same route with him. Out of respect to the gentleman who made this request in behalf of the lady, he could not decline, though, when he found, by inquiry, that she was the wife of one of the missionaries at our western stations, and on her way thither, he felt great reluctance in promising his services. He had been a noted opposer of religion, had a most sovereign contempt for all missionary efforts, and for those who would engage in them. He made every shift in his own mind to invent an excuse to refuse taking charge of the lady, but finding none, his sense of honour would not permit him to decline.

The lady was amiable, intelligent and interesting—and, with her missionary spirit, the condition of the heathen, and the means for evangelizing them, was a favourite topic of conversation. The gentleman showed his dislike to the subject by his attempts to reason her out of her enthusiastic notions, as he would call them; but like many other men who have been engrossed with business, and have thought too little on religion in any form to speak upon it to much purpose, he was soon made to see his own ignorance, and of course his unreasonable prejudice.

This at first awakened in him a spirit of inquiry in regard to the heathen, and the measures and success of missionaries. She was prepared to answer his inquiries, and in such a manner, too, as to allay his opposing feelings, and leave a favourable impression on his mind. When he inquired into her prospects as a missionary, and her motives for making such a personal sacrifice, she manifested such modesty and humility, and self-denial, as utterly surprised him. He had supposed that those who engaged in such services, were either seeking their own aggrandizement, or were far gone with religious frenzy. But he found her acting from enlarged views, an enlightened judgment, and real benevolence. His views of missions, therefore, from what he saw and heard, were entirely changed.

The lady was not satisfied with this; she managed her conversation so as to sound him on his general views of religion, and as she had already secured his respect for her intelligence and goodness, he was more careful in exposing his ignorance and opposition. They rode in company for several days, and she frequently expressed her gratitude for his kind attentions, with an anxious solicitude for the safety of his soul. She manifested such humility, such sincerity and engagedness, as soon led him to think favourably of religion, and soon after to a conviction that she possessed what he was an entire stranger to; and then to a deep sense of his awful condition, as a sinner. What set home her remarks to his mind with peculiar force, was a conviction similar to that of some one, who, having heard Whitfield preach, observed, that "the only difference between him and other preachers is, that he believes what he says." Her sincerity awakened his mind to consider his danger. His profanity, hostility to the truth, and his heedless and wicked life were brought to mind by an awakened conscience and after a season of great distress, he was led to hope in the pardoning blood of Christ.

When he came to part with the lady, his feelings were such as can be better imagined than described. He regarded her as the instrument of his conversion; he disclosed the bitterness of his feelings when he felt compelled to accept of her company, and after making a liberal donation for the benefit of her contemplated mission, and uniting in a fervent prayer for the heathen, he took his leave, adoring the over-ruling hand of Providence which had led his ways, and resolving henceforth, himself to imitate her Christian fidelity.

JUVENILE CONTRIBUTIONS.

Letter from an Instructor of youth, to the Editor of the Boston Recorder.

Dear Sir,—Enclosed, I forward to you the sum of 5 dollars, to be appropriated in buying Bibles, for the Indian children, at either of our missionary stations. This little sum has been collected in my school, by daily contribution, within four weeks, after I introduced the subject to my scholars. It may not be improper to state, that they were almost entirely unacquainted with missionary exertions, and missionary calls,—permitted to feel too much, that what they had was their own, not remembering that "the Earth is the Lord's, and the fulness thereof; the world and they that dwell therein." I introduced the subject by stating to them the privileges that they enjoyed, both temporal and spiritual. Particular mention was made of their having bibles, which contained the revealed will of God. I then adverted to the many thousands of heathen children, who had no bibles, no opportunities of instruction. The first time that I conversed with my scholars, they manifested an encouraging interest in behalf of the destitute. A box was daily carried to the Academy, and if forgotten, I was very soon reminded of it, by some one of my pupils, who had a penny or more to put into it. Indeed it has been peculiarly pleasing to see the little creatures approach my desk, dropping in their mites, and when interrogated what they wished done with their money, the reply readily would be, "to buy bibles for Indian children." Sometimes when any of them had done well in their studies, I would say as they left the school, you merit and receive my approbation; tell your parents this, and also ask them for a penny, as a reward, to put into the missionary box. In most instances they were successful. A certain scholar one day brought me a dollar, and after particular inquiry what sacrifice had been made, she reluctantly yet modestly replied, that her father offered to get her a pair of morocco shoes, but on her saying that if he would give her a dollar she would do without the shoes at present, it was immediately given her. I mention this to show, that much may be done by teachers, through their example and influence. A teacher who possesses a missionary spirit may not only aid in promoting the great cause, by devoting a part of his earnings, and by his prayers, but by instilling the same spirit into the minds of his pupils, he may through the blessing of God, be the means of raising up a host, who shall not only feel it their duty but highest privilege to contribute of the substance that the Lord puts into their hands. Here I would ask, is it not as important that the rising generation in gospel lands, should imbibe right feelings towards the missionary cause, as that children in heathen lands, should be taught a different spirit from their fathers. Many parents begin to feel and act on this principle. May pious parents, and pious instructors, both feel more and act more in regard to eternity, and the precious souls of those who live in Christian and idolatrous countries.

FROM THE NEW YORK COMMERCIAL ADVERTISER.

FREE SCHOOLS.

If there be any thing of which Massachusetts may be proud, it is her establishments for common school education. In this respect, she stands among her sister States unrivalled, excepting, perhaps, by Connecticut. In Boston, there are six school houses capable, of holding 500 scholars each. To each of these there are attached a reading master, with salaries of $1200 each, and two ushers, with salaries of $600. To these schools all children between the ages of 7 and 14 years, who can read tolerably well in easy lessons, are admitted gratis. For children under the age of 7 years, there are primary schools established, under the direction of well educated female instructresses. For those who are older, and are destined for a mercantile education, an English classical school has been established, where all the higher branches of English education are taught. And for those destined for professional life, a Latin school is provided, of which the principal instructor receives a salary of $2000 per annum. Assistant instructors, liberally supported, are also attached to the establishment. It is said, that for the education of children, at least $40,000 are annually paid out of the treasury of Boston. The annual examination of the whole of these, except the primary schools, takes place on the Wednesday preceding the Commencement of Harvard University. On this occasion, medals are awarded to those scholars who have excelled in each of the several departments. A public dinner is provided at the expense of the corporation, of which the scholars who have obtained premiums, are entitled to partake. The free schools of New York are extensive; but in proportion to the size of the place, it is doubted whether any city in the civilized world can boast of so noble a provision for the education of the rising generation.

DUELLING.

The following is an extract from a sermon by Dr. Beasley, provost of the University of Pennsylvania. After some introductory remarks, in which, in reference to his text Exodus xx. 13, *Thou shalt not kill*—he states correctly the law of homicide as it obtained in the Mosaic jurisprudence, the preacher proceeds—

"This law is neither disannulled nor mitigated in its severity by Jesus Christ. It is rather, not only recognized as existing in all its force, but extended in its requisitions, and guarded by more awful sanctions. "Ye have heard," says the great founder of our faith, that "it is said by them of old time thou shalt not kill, and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever shall be angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, thou fool! shall be in danger of hell fire." Our blessed Lord does not even here set limits to his injunctions. He enters into the heart, the great fountain of action, and would purify those springs, from which flow homicides and murders in the external conduct, "Ye have heard, that it hath been said by them of old time, thou shalt love thy neighbour, and hate thine enemy; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Such is the law of Christ upon this subject. The civil and criminal code of the country in which we live, utters a correspondent language, and breathes a similar spirit.—What shall we say, then, of that species of polite murder, denominated duelling, which, in spite of both law and gospel, and as the dread of punishment by our tribunals of justice, still maintains a horrid prevalence among us? Whatever may be alleged by the sophistry of the passions in extenuation of the guilt of this practice, in the eye of unbiassed reason, and the more awful view of religion and of God, it cannot but be regarded as cool and deliberate murder. It is needless to attempt by the glosses of a false honour to fritter away the force of God's law, and elude the just reproaches of conscience. Nothing but the deepest penitence and tears at the foot of the cross, can wash out the stain of blood guiltiness, when it is contracted under such circumstances of deliberation and malignity. A celebrated moralist has very justly remarked upon this subject, that the circumstance of the duellist's exposing his own life and it becomes assassination; add that circumstance, and what difference does it make?—When you have the malignity to wish to take the life of another, does it diminish your guilt, that you have the temerity to risk your own also in the gratification of ... In the sight of men, ... tinction may be ma... cases, but God is not ... he should be deceived ... guises which the pa... over sin. In his sight ... great author and exe... moral law, there is ... difference in this crim... perpetrated under the ... stances of the first ... case."

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